

A CALM
ANSWER
To a Bitter
INVECTIVE

CALLED,
A LETTER to the late Author of
The Preparation for Martyrdom.

By that Author

[*Zachary Cawdrey*]



2 Cor. 6. 8.

*In all things approving your selves as the ministers of God,
by honour and dishonour, by evil report and good report
as deceivers, and yet true.*

1 Pet. 3. 9.

*Render not evil for evil, nor railing for railing: but contrariwise blessing, knowing that ye are thereunto called,
that ye should inherit a blessing.*

LONDON, Printed for Joseph Poole, 1683.

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A. S. W. B. R.

To a Friend

My dear friend

Dear Sir

I have the pleasure to inform you that

the same

By this letter

Yours truly

Wm. B. R.

London

18th Decr

I have the pleasure to inform you that

LONDON, Printed for J. B. R.

A Calm ANSWER to a Bitter IN- VECTIVE, &c.

S I R,

I Lately met with your Invective, filed *A Letter*, which was published by you for some Weeks, if not Months, through the Nation, before it came to my knowledge: I suppose you designed it should do me all the mischief it could, before I heard of it.

I have attempted a calm and general Reply, by a just and true Representation of my self and that Discourse, without entering upon Particulars in your Invective, lest I should raise my own Spirit in any degree, to that ferment of Rage, under which it appears that you was when you penned it.

I have also speeded this away, before I know what Person it is who hath thus studiously exposed me to the Rage and Scorn of common Persons; and as far as he can influence, hath stirred up the Magistrate to take away my Life; lest knowing you, I should have been tempted to answer you in your kind, which I shall avoid, for I have not so learned Christ.

Sir, In the late times of Rebellion, I being Fellow of a Colledge in one of the Universities, was active to serve my Sovereign, the glorious Martyr, King Charles the First, and afterwards our present gracious Sovereign, in the University, in the Royal Garisons, and other-where, to the best of my power. I refused, with detestation, and never took either Covenant, Engagement, or other Oath imposed by the Usurpers: For this I suffered ejection out of my University-preferments, and after out of my Benefice in the Countrey, being sequestred, and all my Goods, my Money, my Books, yea Wearing-apparel (save what was on my Back) being seized.

Upon the happy Return of his Sacred Majesty, I had, amongst other Sufferers, liberty to return to my Benefice, to which my Generous and Loyal Patron had freely, and without my seeking, presented me, to which also the Lord Bishop of the Diocess had granted me legal Institution and Induction: but within less than six Months after Induction, before I had received any Profits, I was sequestred.

I never in my whole Life, solicited any person for any Ecclesiastical Preferment, either Dignity or Benefice. I have indeed had several Benefices offered me, much better than that I have: but I refused them, being well contented with the Rectory I have; which yet is scarce one of the Third-rate Benefices in the Kingdom; at least as I make of it, who live peaceably with my Neighbours.

When I returned to my Living, I found several Dissenters in my Parish, I indeavoured to bring them to conform, and did prevail with many.

With those few who yet dissent (for, Sir, there are but few, whatsoever you suggest to the contrary) who demeaned themselves peaceably and modestly, I declined not the Exchange of any friendly and neighbourly Kindness: yet still I declared publicly, and to them privately, my readiness to give them the best Satisfaction I could, to bring them in to the Church. I have both by oral Discourses and Letters, maintained the lawfulness of Conformity, in all the Parts of it, against such eminent Dissenters in the Country, as my Neighbours thought best able to defend the Cause of Nonconformity. I still persist, from time to time, to declare my readiness to give all the Satisfaction I can to their Scruples; but in the mean time, I leave them to stand and fall to the Law, and I myself conform to the utmost enjoined by Law: Nor can you or any other prove, that I abate so much as a Ceremony; and I thank God, I conform with a well-satisfied Conscience, not condemning myself in that which I allow. But still I judge, There are ~~some~~ amongst the Non-Con's, both loyal, humble and conscientious persons; nor do either your Arguments against my Charity, or your Taunts, perswade me to abate of it.

As for my Fellow-sufferers, the old Cavaliers, I do believe, that as we engaged and suffered for the best of Kings (whose most horrid Murder, like a prodigious Eclipse of the Sun, astonished the World) So most of the Nobility, Gentry and Clergy, and many of the Commonalty, were of eminent Virtues, and sincere Piety. Nor can you, without gross abusing Truth and Me, instance in an Expression that is of other importance: But that many of us (alas! too many of us) were not so regular as we should have been, is too sad a Truth to be denied.

denied. And I pray you (Sir) instruct me if you can, which way I might bring more Glory to God, and vindicate the Honour of our blessed Sovereign the Royal Martyr, and the Credit of a good Cause, than by owning, That it was for our Sins (the Sins of us Subjects) that we suffered from a righteous GOD, and lost a gracious Sovereign, the good *Josiah*, and for which we were given over to the will of our Enemies. I am confident, no pious Royalist will be angry with me for charging it there. I further declare, That I judge those who have Abby-Lands, are as rightfully possessors of them, as of any part of their Estates. And I know many, who have part of their Estates of that Tenure, to be as Pious, Loyal and Generous Persons, as any the Nation knows: and to some of them, I thankfully own my self personally obliged for their Respects, and I do reciprocally love and honour them; and I am confident they think so, notwithstanding your perverting my words (Pag. 6. as your manner is) which were level'd only against drunken *Atheists* and *Hobbits*.

As I formerly acted and suffered for my Sovereign, so I still bear him all Faith and Allegiance. I constantly and heartily pray for his Sacred Majesty, for his Royal Consort our gracious Queen, for the Illustrions Prince, his Royal Highness the Duke of York, and for all the Royal Family. I have oft, with abhorrence, declared against it, as a traitorous Position, and rank Popery, *That a Subject may, on the account of Religion, oppose the Rights of Princes*: And I make it the first warranted Cause of Martyrdom, *To suffer for persisting to fear God and the King, and not to meddle with those who are given to change; and that if we suffer, because in conscience towards God we retain our Loyalty towards our Sovereign, we suffer for righteousness sake*, Page 10.

I do honour the most Reverend the Archbishop and Bishops (and amongst them, my own most pious and learned Diocesan) as the Fathers and Governours of the Church: and have been instrumental to convince some who were otherwise minded, That in all the Primitive Churches, the Bishop was over the Presbyters, and in all my Writings about that subject, I assert it.

For the rest of the pious and learned Clergy of this Church (which are more, I believe, than any Christian Church in the World can shew) I reverence them, and bless God for them.

So that you might, with as much shew of Truth, have charged me with the Rebellion of *Wat Tyler*, or the composing the *Alchoran*, as with any one of the Anti-Monarchical or Anti-Episcopal Positions or Practices you have suggested against me: and I am confident

Eident (be you who you will) I have suffered as much, or more, from the men of those Principles, as you have.

All your arguing therefore is only to this purpose, That I say one thing, but mean the contrary. I assert and prove, That Men may not resist Authority, in case of the danger of Religion. O but say you, he means, They may, and must resist. Might you not as justly and truly have said, He saith and proves, That *Jesus is the Christ*: but he means, *Jesus is not the Christ*? Sir, Was either Truth or Charity consulted by you when you wrote at this rate? Making my Discourse to speak direct Contradictions to it self, that you might put upon it the appearance of Sedition?

If you had thought, that those who read your *Invective*, would ever consult the *Discourse* you pretended to write against, there would certainly have been some restraint upon you to keep within the bounds of Truth, at least of the appearance of Truth.

For, first, Let it but be supposed, that the Parliament declared Truth in their Vote, printed with the Form of Prayer to be used on Friday the 11th of April, 1679. appointed by the King's Proclamation, and his *Majesties* special Command, which is interpretatively a Royal Attestation to that Vote: Which is as followeth.

Die Martis, 25. Martii, 1679.

Resolved, nemine contradicente, by the Lords Spiritual and Temporal, and Commons in Parliament assembled, That they do declare, that they are fully satisfied, by the Proofs they have heard, That there now is, and for divers years last past hath been an horrid and treasonable Plot and Conspiracy, contrived and carried on by those of the Popish Religion, for the murdering of His Majesties Sacred Person, and for subverting the Protestant Religion, and the ancient and established Government of this Kingdom.

Jo. Brown, Cler. Parliament.

This therefore being supposed to be Truth, let it next be supposed, That his Sacred *Majesty*, in further Attestation to, and tender Concernment for, the removal of the just fears of his Liege-People, did most wisely and graciously propose, by the right Honourable the Lord Chancellor in Parliament (as appears by his printed Speech) those most prudent and excellent Securities for the preserving of the Protestant Religion under a Popish Successor, which were presented by his Lordship.

Let it next be supposed (which I know you are ready enough to suppose) That it was to be suspected, that some factious Persons, taking the advantage of these general Fears of Popery, might attempt to stir up the People to fight through their Fears (as your Phrase is) in defence of their Religion.

Now then, I dare appeal to any unprejudiced Person, Whether an honest, well-meaning Man, concerned for the Peace of his Country, could more effectually contribute to the quiet of the same, than by perswading his Country-men, first, That the great and only true ground of their Fears, of the subverting Religion, and of other Judgments, were their sins, without the prevailing of which, their Enemies could do them no harm; and hereby he endeavours to stir up Men to timely Repentance.

Next, by convincing them, That under God's Mercy and Favour, they had all possible Security for their Religion at home, and Peace from abroad in his *Majesties* most happy Conduct of Publick Affairs; and this is done without the least insinuation, so much as in a syllable, of any jealousy of his *Majesties* Royal Successor.

And then however to keep their Fears (whether well-grounded, or groundless) from raising any Distempers or Disorders, I endeavour to infill into my Reader, a love of, and endeavour after that spirit of Loyalty, Humility, Meekness, Charity and Heavenly-mindedness, under the power of which the Primitive Christians lived and died.

And that these are the total Contents of that *Discourse*, and the unfeigned Design of it, will appear to any considerate Reader, and hath been attested to, by the Letters of Thanks which several pious, and loyal, and learned Divines and others, have sent to me on that occasion.

So that what I intended, and others received, as an Antidote against Sedition, you have used all your Art to mis-represent it as Poison; and have served both me and my *Discourse*, as the bloody
Inquisitors

Inquisitors in *Spain* use the suffering Martyrs, the Protestants, there; you have sowed me up in a *Sambento*, a Coat painted all over with ugly Devils.

And this short Narrative and Analysis is a sufficient Vindication of me and my *Discourse* against your *Invective*; which is indeed nothing else but one continued Calumny, mixed with the most palpable Falshood, and highest Contempt and Scorn imaginable.

I shall therefore, committing my Cause to a righteous God, endeavour to possess my soul in patience, waiting for your other scouring Dose with which you threaten me; tho I think (and you seem to glory in it) there cannot be a Dose compounded of more sublimated Mischievousness than this is. When your second *Invective* shall come forth, I will answer both this and that, in all the Particulars which shall concern me; if I judge, that to do so, may redound to the Glory of GOD, and the Service of the Church, and my Country: otherwise, I shall be as one that heareth not, and in whose mouth are no reproofs.

In the mean time, I shall continue to pray for you, and the Men of your Combination (if there be any) That God would forgive my enemies, persecutors and slanderers, and turn their hearts.

Adding also that of the Psalmist, for my self and other Sons of Peace, *Psal. 123. 4, 5. Have mercy upon us, O Lord, have mercy upon us; for we are exceedingly filled with contempt, our soul is exceedingly filled with the scornings of those that are at ease, and with the contempt of the proud.*

F I N I S.

